

121 from a common racial source these supernatural beings have
 197 been long enough in the possession of each to acquire
 771 independent existence in its language. This of course
 171 probably represents an inversion of the facts. It is safer
 on the whole to assume independent origins and gradual
 assimilation through contact and social fusion.

197 It appears to me not an impossible theory that of the two
 563 great sections into which the Shina-speaking population
 174 is divided, the socially inferior Yashkuns represent the earlier
 population who probably shared the language and culture
 of the surviving Burushaski-speaking peoples, while the
 Shins were an invading and conquering race who imposed
 on the Yashkuns their language and probably took over
 from them some of their beliefs.

[582] The Khowar in the western districts is due probably to
 the extension of the Chitrali population beyond the political
 and natural borders of Chitral, reinforced by intermarriage
 which goes on at the present day, and in part to political
 domination in the past, which in quite recent times amounted
 to actual rule. Punial and Yasin are still governed by
 members of the Khushwakht family of Chitral whose mother
 tongue is Khowar.

● 128 In order to facilitate the arrangement and handling of the
 material with which we have to deal, it is necessary to adopt
 some system of classification of the Supernatural. I am
 not in a position to offer any scientific scheme, but a very
 rough grouping will suffice to serve our needs.

From one point of view we may regard the Supernatural
 as represented:—

1. By **ANIMATE BEINGS** possessing certain supernatural
 powers or qualities, e.g. demons, witches, etc.

2. By **QUALITIES OR VIRTUES** pertaining to, or affecting
 inanimate objects, exhibited in magical or irrational processes
 and properties.

With the latter category, comprising examples of
 sympathetic and contagious magic, the working of the evil

eye, rain-making, cures, and so on, I shall not here attempt to deal.

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The first or animate category may be analysed as including:—

1. Beings whose supernatural operations are observable in ordinary daily life—the LIVING SUPERNATURAL. These may be superhuman or non-human beings, or they may be ordinary, human beings.

2. Beings whose operations are chiefly found embalmed in folk tales—the “LEGENDARY” or “LITERARY” SUPERNATURAL. These may be regarded as superhuman or non-human.

At the top of the scale of the Superhuman, the God of Islam under his Persian name KHUDA appears to have ousted all rivals. Only among the Burushaski-speaking peoples are there traces of more primitive animal spirits, or spirits assuming animal forms, treated as objects of reverence or worship. The name under which their memory has been preserved is Bōyo. This I believe to be the plural of a singular form Bō.in, but I should just mention that this is a point on which doubt is possible.

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Among the Šina speakers the principal forms of superhuman being are sometimes referred to collectively in a phrase of association as “Jinn, dē.ū, peri”.

Jinn as a foreign (Arabic) word of Islamic origin is given rather a wide and vague application, but Dē.ūs and Peris can be roughly differentiated as demons and fairies.

The term Rāçh is generally used of inanimate protective objects, which belong to the impersonal side of magic, but in the form Rāçi it possesses also a personal significance.

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Çeçh is the name of an important type of apparitional supernatural.

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Whether Ghosts, the Spirits of the Dead, are to be reckoned as human or superhuman is a nice question. They are, I suppose, in fact sub-human. They seem to be recognized under the foreign (Arabic) title of Arwāh, but to play no very active part in popular belief.